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4. Elles auroient quelque chose de miraculeux comme nostre croyance. II, 12.

5. Eh quoi ! avons nous veu quelque chose semblable au soleil ? II, 12.

6. Ce sont paroles qui signifient quelque chose de grand. II, 12.

7. Il y a doncques quelque chose de meilleur ; cela c'est Dieu. II, 12.

8. S'il naissait, à cette heure, quelque chose de pareil, il est peu d'hommes qui le prisassent. III, 12.

9. La douleur a quelque chose de non evitable en son tendre commencement, et la volupté quelque chose d'evitable en sa fin excessive. III, 13.

10. S'il eust faict quelque chose de plus aigre contre nous. II, 19.

11. Sa mort a quelque chose de pareil à celle d'Epaminondas. II, 19.

12. J'en sçais un . . . qui ne veid jamais sans jalousie ses gents mesmes faire quelque chose de grand en son absence. II, 21.

13. En ce mesme païs, il y avoit quelque chose de pareil en leurs gymnosophistes. II, 29.

14. Ses cris sembloient bien avoir quelque chose de particulier. II, 30.

15. Ne craignons point . . . d'estimer qu'il y a quelque chose illicite contre les ennemis mesmes. III, 1.

16. Quelque chose de grand et de rare pour l'advenir. III, 5.

1. Qu'est il plus farouche que de veoir une nation, &c. I, 22.

2. Je ne sçay quoy de plus vif et de plus bouillant. I, 28.

3. Que peut il attendre de mieux que ce qu'il vient de perdre. I, 47.

4. Il y a des vices qui ont je ne sçais quoy de genereux. II, 2.

5. Il y a je ne sçais quoy de servile en la rigueur et en la contraincte. II, 7.

6. Je ne sçais quoy de plus grand et de plus actif que de se laisser, &c. II, 11.

7. Mais, pauvret, qu'a il en soy digne d'un tel avantage. II, 12.

8. Qu'est-il plus vain que de vouloir dominer Dieu. II, 12.

9. Et qu'est il plus vain que de faire, &c. II, 12.

10. Mais cette relation a je ne sçais quoy encores de plus heteroclite. II, 12.

11. Que penses tu donc faire de difficile et d'exemplaire à te tenir là. II, 10.

12. Qu'est il plus aysé à un homme pratique que de gauchir aux dangiers ? II, 6.

13. Que peult on imaginer plus vilain que d'estre couard ? II, 18.

14. Qu'est il plus doulx que d'estre si cher à sa femme. II, 35.

15. Que luy est il moins possible à faire que ce qu'il ne peult faire qu'aux despens de sa foy, &c. III, 1.

LUCY M. GAY.

University of Wisconsin.

GERMAN *selb*.

No satisfactory etymology has been discovered for Ger. *selb*. The Grimm Dictionary, *s. v.*, notes several attempts. Kluge, *s. v.*, mentions indirectly and (with a "vielleicht") only the suggestion occurring in Windisch, Ir. Texte 767 connecting the word with Irish *selb* 'possession.' No mention is made of Ger. *selb* in Stokes-Bezenberger, *Urkkelt. Sprachschatz*, p. 303 (4th ed.) or in Holder, *Altkek. Sprachschatz*, *s. v.* *selvā. The development of meaning 'possessor' > 'lord, master, Herr' > 'self' appears to be felt as a serious difficulty (see the Grimm Dict., *l. c.*). Is not this difficulty in some degree done away with, if, for the connection of meaning between 'possession' and 'self,' we compare the Lettish and Lithuanian word *pats* and *patis*, 'self,' not with Gk. *πóρις* 'husband' and Skr. *patis* 'lord, husband,' as has hitherto been done, but with Lat. comparative *potior* (superlative *potissimus*) 'rather, preferable,' a meaning traceable in the somewhat rarely used positive only in its stereotyped enclitic form, *pte* in *suopte*, *mihipte*, etc. ? The prevailing use of *potissimum* is also in association with pronouns, *e. g.*, *me p.*, *ego p.*, *te p.*, like *ich selbst*, etc. The intensive pronouns *selb*, *ipse*, *αὐτός*, *patis*, *pats* and Skr. *simās* are constantly found (except sometimes in their reflexive and anaphoric uses) in association with concepts that stand out as predominating elements of a unit of thought,—concepts that are

"lifted out" of their surroundings as being of relatively greater importance. The elements of isolation and contrast, so generally entering into the meanings of these words, are the results of their *Hervorhebung*, their "preferredness" over other concepts (cf. Brugmann, *Die Demonstrativpronomina*, p. 109). In various types of context the meanings 'same,' 'self,' 'alone,' etc., then arise. For the connection between 'possession' and 'preference' compare (*potis*), *pte*, *potior*, *potissimus* with *potiri* 'get possession of,' Albanian *pata* 'had,' *pate* 'possession'; Irish *selb* 'possession' with Gk. *ἐλεῖσθαι* 'prefer.'

C. L. MEADER.

University of Michigan.

A GLANCE AT WORDSWORTH'S READING.

II.

The external evidence on the reading of both Wordsworth and Coleridge during their fruitful intimacy in Somerset, and later at Grasmere, is, in fact, very fragmentary. Tradition pictures the two men wandering with Dorothy Wordsworth in the beautiful country-side around Alfoxden, Coleridge apparently as heedless of "in-door study" as Wordsworth himself. The "in-door," or bookish, history of that episode, so critical in their lives and in English literature, has aroused no general curiosity and has sunk into undeserved oblivion. Sufficient pains, however, might yet reconstruct a valuable outline. We say *bookish*, rather than *in-door*, for Wordsworth not only composed in the open, but by day did much of his reading there, partly, perhaps, on account of his eyes. Of his ways in the North he tells us the following story: "One day a stranger having walked round the garden and grounds of Rydal Mount asked one of the female servants, who happened to be at the door, permission to see her master's study, 'This,' said she, leading him forward, 'is my master's library where he keeps his books, but his study is out of doors.'" ³²

But with reference to books of travel and the

like: judged chiefly from scattered hints in contemporary or slightly subsequent poems, Wordsworth's studies in descriptive geography during the first few years after his establishment at Race-down, in 1795, seem to have extended from some unidentified notice of our western prairies to an account of the Andes, perhaps in the record of the Spanish priest Molina, thence to the Straits of Magellan and Le Maire, thence to the Canaries, thence to the heart of Abyssinia, a region which he knew probably in the pages of the intrepid explorer Bruce, if not likewise in Dr. Johnson's translation of Lobo,³³ and so on to Tartary and Cathay, as pictured by those whom he calls the "pilgrim friars," among them doubtless Odoric. Our survey intentionally neglects itineraries dealing with Great Britain and parts of the Continent that Wordsworth visited in person, although his use of such itineraries can not be questioned, any more than their effect upon what he wrote. He had commenced such borrowings even before 1793; in a note to line 307 of "Descriptive Sketches" he remarks: "For most of the images in the next sixteen verses, I am indebted to M. Raymond's interesting observations annexed to his translation of Coxe's Tour in Switzerland." ³⁴

Whatever the extent and solidity of this reading, its purpose must not be mistaken. Through the courtesy of Messrs. Ginn and Company, who have in press the last of Wordsworth's correspondence that Professor Knight expects to publish, I am able to cite from a letter hitherto unquoted the poet's own opinion on the importance of the literature of travel as an "intermediary" in the "genesis" of his poetry. Writing from Alfoxden on the sixth of March, 1798, half a year, it will be observed, before the publication of *Lyrical Ballads*, Wordsworth says to his friend James Tobin:

"If you could collect for me any books of travels you would render me an essential service, as without much of such reading my present labours cannot be brought to any conclusion."

³³ He was familiar, of course, with *Rasselas*; cf. *Wordsworth's Guide to the Lakes*, ed. E. De Sélincourt, 1906, p. 48.

³⁴ This indebtedness is much more extensive than Wordsworth indicates. See Legouis, *Early Life of Wordsworth*, Appendix (pp. 475-477).

³² Wordsworth, *Poetical Works*, ed. Morley, p. 564.